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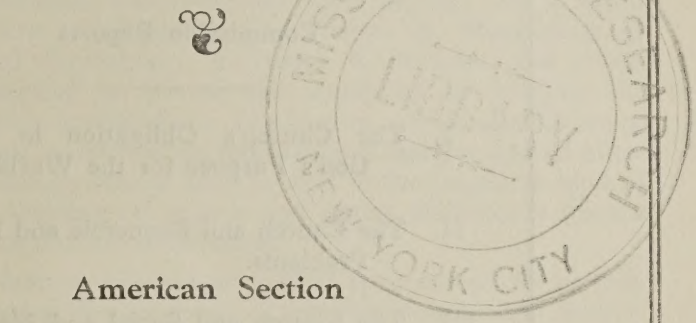
THE CHURCH AND CHRISTIAN EDUCATION



American Section

Report of Commission V

to

THE UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

Commission Reports

I. The Church's Obligation in View of God's Purpose for the World.

II. The Church and Economic and Industrial Problems.

III. The Church and Social and Moral Problems.

IV. The Church and International Relations.

V. The Church and Education.

VI. Methods of Co-operative and Federative Efforts By the Christian Communions.

GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

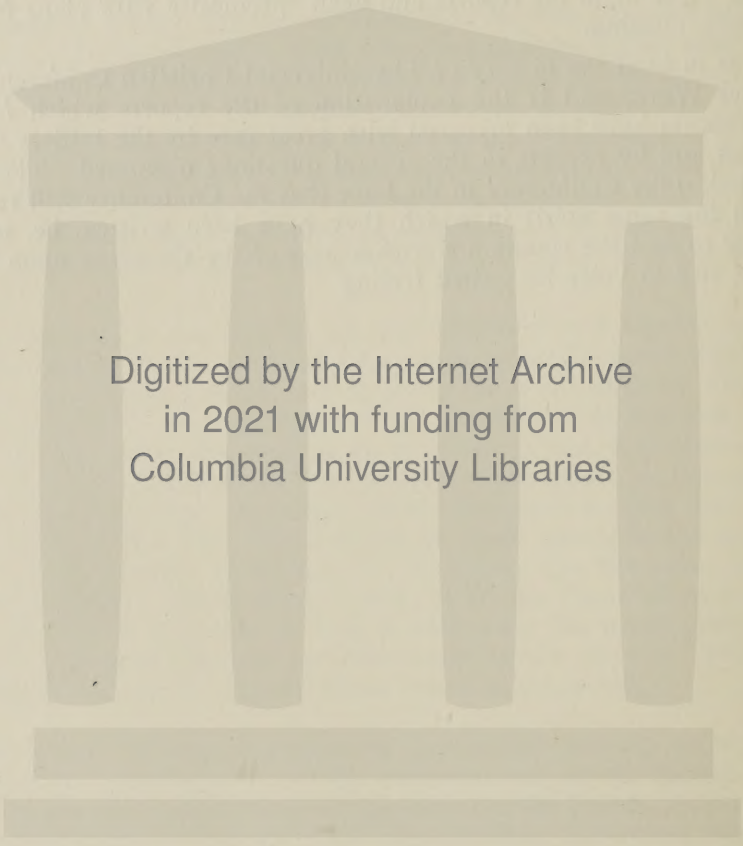
Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.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THE CHURCH AND CHRISTIAN EDUCATION

The issues involved in the mutual relations of religion and education confront the present generation with a problem that is world-wide and of the utmost significance. Some keen observers think that the growing divorce between education and religion is one of the primary causes for the present distraught condition of the world, and that unless education can again be inspired by religious motives, and religion be given a place in education, under the new conditions of modern life and in the light of modern science, comparable with that which religion once held, human civilization is in danger of further disaster and ultimate ruin. It is to be hoped that, just as the Nineteenth Century has been marked by a great awakening of the Christian churches to their missionary opportunity and responsibility, the Twentieth Century may be marked by a like awakening in Christian education.

America is a land of churches and of schools. Most of its citizens profess religion and desire education. Yet in America, as throughout the world, a relative secularization of education has taken place within the last hundred years. The control of the schools has passed from the hands of the churches into those of the State; and religion has been almost wholly eliminated from the program and curriculum of public education.

This movement is due in part to causes which are world-wide. Among these causes are the rise and development of nationalism in education; the growth of the spirit, ideals and institutions of democracy; the rapid progress of invention and discovery, and the expansion of the sciences and arts; the utilitarianism and materialism consequent upon the industrial revolution; and the jealous sectarianism of the churches themselves.

Other causes are especially characteristic of America: the newness of the country, the relative lack of tradition, and the existence, until recently, of a frontier; the heterogeneity of the population; the complete religious freedom guaranteed by the Constitution of the United States; the multiplicity of religious sects and denominations which has resulted from that freedom; and the absolute separation of Church and State which is a fundamental principle of our political organization and corporate life. These causes have tended to accelerate movements toward the secularization of education which in Europe have been somewhat checked by the force of old customs and traditions and by the established connections of Church and State.

America's problems, therefore, with respect to the mutual relations of religion and education, are in some respects like, and in other respects unlike, those of our European brethren. It is the purpose of this report simply to set forth the more outstanding of these problems as a basis for discussion and the exchange of experience.

I. The Educational Function of the Christian Church

As Christians, we doubtless agree that religion is an essential part of education. The tragic issues of the past decade have made it clear that unless the development of intelligence and the increasing control of natural forces be animated by the spirit of good-will, and unless the growing knowledge of particular facts be integrated in a Christian view of the universe and of life, education may become the instrument of degeneration, even of destruction, rather than of human welfare and progress. Quite aside from the question as to whether or not the Church should undertake the maintenance of schools, it is clearly the Church's duty to endeavor, in one way or another, to contribute Christian principles and motives to the whole of education, and to inspire it with Christian ideals.

In a general but vital sense, indeed, the whole life and work of the Christian Church may be conceived in educational terms. The Church exists for the purpose for which its Master came, that men might have life and have it more abundantly. The primary interest of the Church is in persons; its concern is for the enrichment of their experience, the development of their character, and the quality of their service as free, responsible, cooperative members of the human race. In the power of the Spirit of God, the Church undertakes the regeneration of society through the regeneration and Christian education of individuals.

In a more direct and particular sense, the educational work of the Christian Church includes at least these major aspects:

(1) The fostering of growth in grace as the individual's powers mature and his experience widens and deepens. This includes both the Christian nurture and education of children, and provision for the religious growth and development of young people and adults.

(2) The fitting of young people, through institutions of higher education, for service in places of initiative, responsibility and leadership. This includes both the education in colleges and universities of laymen and laywomen generally, and the training in theological seminaries and similar schools of those who, as ordained ministers or as lay workers, will enter the direct service of the Church.

(3) The lifting of the Christian life above the level of habit and custom to the level of intelligence. This includes the intelligent understanding of the Church's own convictions, as these are grounded in the life and teachings of Jesus; the discovery of new truth and the understanding of the witness of the Spirit in the life of today; the application of Christian principles to the ever-new problems of changing civilization; the training of church members to render intelligent and effective service in the various fields of their opportunity; and the creation and maintenance among folk generally of a sound, true and effective public opinion.

II. Public Education in the United States

Provision for education is a matter of public policy in the United States. From the first, American statesmen have recognized the essential relation of education to political democracy. Education is a necessary qualification for the fulfillment of the duties of citizenship where government is "of the people, by the people, and for the people." "Promote then," said President Washington in his Farewell Address, "as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

In fulfillment of this policy the states have developed systems of public schools which have very largely displaced private and parochial schools in the elementary and secondary grades. These public schools are maintained by general taxation, from which no one is excused on the plea of conscientious objection or dissent from public educational policy. They are open, free of tuition charges, to all the children of all the people. Compulsory education laws, moreover, require parents and guardians to see to it that their children are educated.

Yet there is a remarkable degree of freedom in America's educational policy. There is no provision with respect to education in the Constitution of the United States, and there is no nationally controlled system of education—there are some, indeed, who feel that more should be done by the national government to promote education than has hitherto been attempted. The control of public education is in the hands of the states; and the various states differ in the degree to which they enforce standards upon the school authorities of local communities. Private schools and parochial schools are not forbidden, and attendance upon these schools is construed as a fulfillment of the compulsory education law. Further, these private and parochial schools are in many states practically unsupervised by the public authorities. Parents are free to send their children to public, private or parochial schools, as they may choose, or even to employ private tutors. One state (Oregon) recently passed a law compelling attendance at the public schools; but that law was declared unconstitutional by the Supreme Court of that State.

Nearly 20,000,000 pupils are enrolled in the elementary public schools; and a little more than 1,500,000 in private and parochial schools of elementary grade. Public schools of secondary grade have multiplied and grown astonishingly during the past fifty years. In 1870 there were about 500 free public high schools in this country; now there are more than 16,000 with an enrollment of over 2,000,000 pupils. The relative number of those attending private secondary schools has been steadily decreasing. As late as 1890 about one-third of the pupils attending secondary schools were in private institutions. Now 92 per cent. of the pupils attending schools of secondary grade are in the free public high schools.

The principle of free public education has been extended in this country even to institutions of higher education. In most states a state university is maintained at public expense, free of tuition charges to the children of citizens of that commonwealth; in some states there are other tax-supported institutions of college grade, notably colleges of agriculture and colleges for the training of teachers. About 40 per cent. of the college and university students of the country are enrolled in these public institutions.

This system of public schools and colleges constitutes as a whole a great and daring experiment in public education. It is one of the most characteristic and impressive features of American life. The amount of schooling received by the average American child has more than doubled in the last fifty years. More than that, the curriculum of public education has been greatly enriched. The public schools of today touch children's lives and influence their development at many more points than the schools of fifty years ago. The growth of knowledge and the application of science to the various fields of human industry; the development of invention, manufacture and commerce; the social and economic changes involved in the industrial revolution and in the massing of population in cities; and the correlative changes in home life, have opened to the schools new avenues of service and thrown upon them new duties.

In the elementary and secondary public schools of the better sort of today children learn not only reading, writing and arithmetic, the languages, and the traditional subjects of literature, history, and geography, but the physical and biological sciences and their applications; cooking, sewing, and household economy; carpentering and cabinetmaking; metal working, forging, and the use and care of machinery; gardening, agriculture, dairying and stock-raising; stenography, typewriting, bookkeeping, and the economics of business; journalism and printing; drawing and painting, modeling and decorating; music, dancing, dramatic expression, and public speaking; gymnastics, athletics, physical education, personal hygiene, and the principles of public health. The fact is that under present conditions, we are relying upon these schools to afford to children much in the way of sense experience, motor training, and moral discipline which under simpler social conditions was afforded to children by the incidental contacts of everyday life in the home and the community.

Perhaps no better formula could be found to express this widening of the functions and enrichment of the curriculum of our schools than is embodied in the statement that the schools of today constitute a fairly faithful transcript or reproduction, on a small scale, of life itself. The schools are no longer mere instruments of drill in the clerical arts or transmitters of a conventional heritage of book knowledge; they constitute rather the fundamental means whereby society as a whole undertakes to reproduce itself and to shape its own progress. Education, the wisest of men have long said, is not a mere preparation for life; it is life itself. The schools of today have largely caught that

vision, and are seeking to realize it in their work. The field of their activity is as broad as life. Theoretically, no human interest or occupation lies without their purview. Practically, their failure to take account of any such interest or occupation is presumptive evidence of its lack of worth or importance.

No one has done more to interpret the educational significance of the changed conditions of modern life, and to formulate ideals for the school under these changed conditions, than John Dewey. His writings on the philosophy of education have been and are of profound influence in America, and its work has more or less directly inspired the training of many of the teachers in our schools. For Dewey, education faces toward the future rather than toward the past. It is the process whereby society reproduces its own life, perpetuates its interests and ideals, shapes its future, and ensures its progress. The end of education is not merely knowledge or power, but social efficiency, which includes, in a democratic society, the development of initiative, responsibility, and good-will. Such social efficiency, Dewey maintains, can be acquired only by actual participation in the life and activities of a democratic society. It is the business of the school, therefore, to foster such a society and to induce such participation on the part of children. The school should thus be a miniature world of real experiences, real opportunities, real interests, and real social relations. It must, of course, be a world simplified and suited to the active powers of children; it must be a world, moreover, widened, balanced, purified, and rightly proportioned as compared with the particular section of the grown-up world that lies immediately without its bounds; it is a world, again, which contains a teacher who is at once leader, inspirer, interpreter, and friend. But it is a real world which reflects the fundamental, truer interests and values of the world without. Within this school-world children learn by working rather than merely by listening or reading; develop originality, initiative, responsibilty, and self-control by engaging in projects which call forth those qualities; and fit themselves for life by living and working together in cooperative, mutually helpful relations.

In one respect, however, neither the actual public schools of America nor the schools of Professor Dewey's educational theory are true to the life which they seek to transcribe, or to the society which it is their function to reproduce.—*They omit religion.* With the exception of the reading of a few verses from the Bible and the recital of the Lord's prayer in some states and communities, the teaching of religion has disappeared from the public schools of this country; and the program and curriculum of these schools afford no conscious recognition of the part that religion has played and is playing in the life of humanity. As for Professor Dewey's theory, his book on "Democracy and Education" contains but one explicit reference to religion, and that is a reference to what the author regards as the conflict of religious with scientific interests.

This situation would seem impossible if it were not true. Yet it does not mean that the American people are indifferent or hostile to religion,

or that there has been a purposed movement to take religion out of our schools. The secularization of public education in America has been incidental rather than purposed. It has been a by-product of the working out of the principle of public responsibility for education and the principle of religous freedom under the conditions, which have been noted above. Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place. The result of nearly one hundred and fifty years of this process has been to strip the public schools almost completely of direct religious teaching and religious worship.

This situation is fraught with danger. The omission of religion from the program of public education inevitably conveys a negative suggestion. Our children cannot help but notice the omission; and unless something be done, to correct it, they will in time conclude that religion is negligible or unimportant or out of relation to life.

As the public schools enlarge their scope, this negative suggestion becomes stronger. When the public schools concerned themselves with but a fraction of life, as they did a generation ago—when they did little more than drill children in the clerical arts and transmit to them a meager conventional heritage of book knowledge—when much, often the larger part, of education, was gotten outside of the schools, it was of little consequence that religion was omitted from their program. But today, when the public schools are taking on the dimensions of life itself, and when they undertake to furnish to children an environment, simplified, purified, widened, balanced and rightly proportioned, the omission of religion conveys a powerful condemnatory suggestion. The principle of the separation of Church and State must not be so construed as to render the State a fosterer of non-religion or of atheism. Yet that is precisely what we are in danger of doing in America today. We have too thoughtlessly accepted the idea that in view of the separation of Church and State, the public schools can have nothing to do with religion. Within the next generation we must face this problem directly and courageously, and determine in the light of a careful thinking through of the whole situation just what the principle of the separation of Church and State involves and what it does not involve with respect to the education of children, which is so obviously the function of both.

There is a general awakening to the danger of the present situation. Public school men, business men and legislators, as well as leaders of the Church, are concerned about it. In many parts of the country various experiments at a better correlation of religious education with public education are being made. In a few communities courses in Biblical literature and history are offered by the public schools; in many more communities credit is given by the public schools for Bible study or religious education conducted by other agencies. The plan which has met with most favor is that whereby the public schools grant an

hour or two of time from their weekly schedule, during which children may be taught in weekday schools of religion maintained by the churches. This movement was first effective in connection with the public schools of Gary, Indiana, and is spreading rapidly. Such weekday schools of religion are now maintained in more than one thousand cities, towns and rural communities. The State of Minnesota recently passed a law definitely empowering local school boards to excuse children from public school attendance for not more than three hours a week in order that they might attend weekday religious instruction under the direction of the churches.

Two considerations give ground for hope that, through experiment and wise statesmanship both in Church and State, a way may be found out of the present dangerous situation, without compromise of the principle of religious freedom or the principle of public responsibility for education in a democracy. One is the fact that the secularization of public education in this country has been incidental rather than purposed The other is the fact that it is the churches themselves, or members of the churches, who have been chiefly responsible for it. Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive, and partisan a fashion that the State has been obliged to withdraw religion from the curriculum and program of its schools. It is significant that while religion is often ignored in the constitutional and legislative provisions of the several states concerning public education, it is almost never forbidden nor declared against, although laws against sectarianism in the school abound.

Can the churches of America become less sectarian and more religious in their attitude toward the education of their children? If they can, the greatest obstacle to a proper recognition of religion by the public schools will be removed. No less urgent than the call to Christian unity that comes from the mission fields or the realm of a disordered international life, is the call of the present educational situation in America. If our children and our children's children are to give to religion its rightful place in education and in life, the churches must come together in mutual understanding and must cooperate, more largely and more responsibly than they have hitherto done, in a common educational policy. Only thus can they rise above the necessity of competition and make it possible for the public school to cooperate with them instead of ignoring them.

The way out of the present situation lies with the churches. It is because we have here not the State and the Church, nor even the State and a group of cooperating churches, but rather the State and half a hundred disagreeing churches, without a common educational purpose or policy, and most of them without a well-defined educational policy of their own, that it has been necessary for the State, in the fulfillment of its educational function, to pass the churches by. Let that situation cease,

let the churches agree on an educational policy with respect both to their own teaching work and to the sort of recognition that they desire religion to be afforded by and in the public schools, let them do their share of the work of education in a way that merits recognition, and a fit measure of recognition is made possible and will almost certainly follow.

One thing further should in justice be said. The most potent religious influence in the life of any school is to be found in the moral and religious character of the teacher. The public schools of America are not irreligious because their teachers are almost everywhere men and women of strong moral character and of definite religious conviction. Without the direct teaching of religion, these teachers, by the character of their discipline and by the spirit which they maintain in the life of the schools, have been and are of profound influence in determining the character of American boys and girls.

III. The Present Status of Church Schools in the United States

The emphasis which has just been laid upon public education must not obscure the fact that the churches of America are free to maintain schools, whether of elementary, secondary or college grade, and whether for the purpose of education in general or for the specific purpose of education in religion. The truth is, moreover, that the churches have rendered effective service, throughout our history, in the establishment and maintenance of schools and colleges of every grade.

In colonial days the churches generally, save in New England, where it was not necessary on account of the existence of public schools, maintained elementary schools for the children of those who could not afford to pay for their tuition in private schools. As the public school system became established throughout the country, most of the churches surrendered the idea of maintaining elementary parochial schools. The outstanding exceptions to this rule are certain German-speaking branches of the Lutheran Church, and the Roman Catholic Church. The latter, particularly, dissents in principle from the established policy of public education; and, especially since the Third Plenary Council of Baltimore in 1884, has labored strenuously to provide strong parochial schools organized into diocesan system, for the education of Catholic children. There are now about 5,500 Catholic elementary schools, with an enrollment of 1,450,000 pupils. It will be noted that this constitutes more than 90 per cent of the enrollment in all private and parochial schools of elementary grade, a fact which shows how completely the Protestant churches have withdrawn from the field of elementary general education.

In the field of secondary education the churches rendered their greatest service in the first half of the Nineteenth Century, by the fostering, directly and indirectly, of the establishment of academies. In 1850 there were in the United States over 6,000 such institutions, with an enrollment of 263,000 pupils. The majority of these schools were not directly connected with the churches; but a great many were so con-

nected, and practically all gave to religion a prominent place in their program and curriculum, and owed their existence and support in greater or less degree to the devotion of church members to those ideals of religion and education for which the churches stood. After 1850 the academies gave place rapidly to the growing system of free public high schools. Today there are less than 2,000 private high schools and academies in the United States, with a reported enrollment in 1922 of 186,641 pupils. Nearly three-fourths of these schools, 1,433, with an enrollment of 135,334, are connected with the churches. Nearly two-thirds of those connected with the churches are Roman Catholic. The number of secondary schools maintained by the Protestant churches has been steadily diminishing; but the Roman Catholic Church has been striving zealously to establish new secondary schools throughout the past forty years, with the result that 949 Catholic secondary schools were reported in 1922 as contrasted with 280 in 1895. A competent Catholic historian estimates that one-half of the Catholic children in America attend Catholic elementary schools, and that one-third of the Catholic children of secondary school age, who go to school at all, attend Catholic secondary schools.

These facts indicate one of the major points of difference between Protestant and Catholic in America today. The Protestant churches desire their children to be educated in the public schools, and have therefore almost entirely ceased to make provision for general education in the elementary and secondary grades. The Roman Catholic Church, on the other hand, does not believe in the principle of public education as this has become established in the life of America. The State, according to its belief, has no primary right or function as an educator of children; that right and function belong to the parent, and ultimately to the Church. Education as a whole is a unitary process, it holds, which must include religion at every point; and the State is not competent to teach religion. The State may, therefore, levy and collect taxes for the support of schools and may set standards which it requires schools to maintain in certain subjects, but it is the business of the Church to carry on, through the schools of the Church, the education of childhood and youth. Roman Catholic authorities object to what they deem to be the injustice of the present situation, in that Catholics are taxed to support public schools to which they do not send their children, while the State refuses to return to them any share of the public funds for the support of their parochiol schools, for the maintenance of which they voluntarily tax themselves again. Definite demands for a share of the public funds were made by Catholics in various sections of the country in the middle of the Nineteenth Century, with the final result that almost all the states passed constitutional provisions forbidding the appropriation of any public funds for the support of sectarian schools. The only hope of securing public subsidies for parochial schools lies in gaining a sufficient majority to repeal these constitutional provisions.

It is hard for Catholic and Protestant to understand one another at this point. To the Protestant, the Catholic principle of subsidies for parochial education would involve the breaking up of the American public school system, since the privilege granted to the Catholics must in equity be granted to other churches, and possibly, indeed, to other groups, such as political parties and trade unions. The Catholic Church cannot be the one exception. The Catholic, on the other hand, claims to be no enemy to the public schools, and wishes, indeed, to retain the term "public schools" as a name for schools conducted by the Church, but maintained in whole or in part by public funds. He can see no reason, moreover, why the public schools of the country, under these conditions, may not be separated into three groups,—Catholic, Protestant and Jewish.

Yet mutual understanding is possible. Catholics are serving on many public school boards and are teaching in many public schools, to the satisfaction of citizens generally, of whatever creed. And in a number of the cities and towns where experiments in week-day religious education are being conducted, in cooperation with the public schools, the Catholic and Protestant churches have joined in the agreement which made the experiment possible. Catholic and Protestant alike desire the religious education of their children. They differ in that the Catholic holds that the whole of education, to be religiously motived, must be in the hands of the Church, whereas the Protestant believes that the Church can so cooperate with the public school as to make religion effective in education, even though the whole process be not under the Church's control. The Catholic has fairly well established the proof of his theory; it does succeed in training good Catholics. It remains for the Protestant to prove that his theory will work; for it has not really been tried, in thoroughgoing fashion, under the conditions of modern life. If the Protestant churches will try it and succeed, it is not beyond the bounds of possibility that the Catholic Church in this country may modify its policy of reliance upon parochial education and move in the direction of a larger dependence upon the public schools, with correlated religious education in church schools maintained for the specific purpose of teaching religion.

If the Protestant churches are to succeed in this correlation of religious education with public education, they must emancipate themselves more completely than they have yet done from certain habits acquired in the Nineteenth Century. In this period catechetical instruction declined in all the evangelical churches; and these churches depended generally, except in the more liturgical communions, upon successive waves of spiritual revival for the conversion and enlistment even of the children of their own members. Most churches had no definite well-planned policy for the religious education of children; they failed to realize the larger educational responsibility which was being thrown upon them by the increasing secularization of the public schools.

For the most part they surrendered the religious training of the children to various volunteer associations and agencies which sprang up, in more or less loose connection with the churches, to meet definite, specific needs. The most important and widespread of these agencies was the Sunday school. For more than a century this has been the institution upon which the churches have relied for the teaching of religion to the young.

The Sunday schools of America have rendered great service to the Kingdom of Christ, but it has been in spite of, rather than because of certain characteristics which have rendered them less effective than it seems that they might have been. The Sunday schools of the Nineteenth Century were ungraded, and manned by untrained volunteer teachers, who too often had few qualifications for the teaching office besides evangelistic fervor. These schools generally lacked organic connection with the churches with which they were associated. They afforded to their pupils but half an hour a week, often less, of class teaching. And they used in this teaching the International Uniform Sunday School Lessons.

The initiation and wide adoption of the International Uniform Sunday School Lesson system in 1872 was a great step forward. These lessons were "uniform" in two senses: first, in that practically all the Sunday schools of all save two or three communions united in adopting this system of lessons; second, that there was but one lesson provided for all the pupils in the school, of whatever age and grade. In the first sense of the term, the uniformity of the Sunday school lessons has constituted one of the most widespread and significant instances, in the history of Protestanism, of cooperation between the denominations. In the second sense of the term, the uniformity of the lessons seems to have been a neccessary step in the development of the Sunday school, and did much to establish its place, in the latter part of the Nineteenth Century, as the foremost agency of Bible study.

This uniformity, however, has increasingly become a limitation, standing in the way of the fuller development and larger usefulness of the Sunday school as an institution of religious education. The Uniform Lesson system is not pupil centered; it fails to make provision for the successive stages in the child's moral and religious development, and affords no special nurture or guidance in those periods which are generally recognized as of critical importance. It contains within itself no principle of progression, and does not permit of any real correlation or connection with the rest of the pupil's education in public school and college. Since it must provide a series of lesson topics which can be used by everyone in the school, it is restricted to materials which lie in general at about the level of the comprehension of pupils from ten to fifteen years of age. Lessons so chosen are often unsuited, necessarily, to the understanding and religious needs of little children; and are inadequate to the intellectual, moral and religious needs of the more mature young people and adults.

The Uniform Lesson system, again, does not provide a proper basis for the study of the Bible. The attempt to choose passages from the Bible which can serve as a common body of lesson material for all of the school, from oldest to youngest, results necessarily in an over-emphasis of the narrative portions of the Bible, especially those shorter passages describing incidents which lend themselves readily to the drawing of distinct moral inferences, to the relative neglect of the Psalms, the writings of the great prophets, the Wisdom literature, and the Epistles. Yet the portions of the Bible thus slighted are, with the exception of the Gospels, the highest in religious value. The tendency of the Uniform Lessons, in view of these limitations, is to afford the pupils but a fragmentary knowledge of the history of the Hebrew people and the early Church, and to give them almost no conception of the richness of the literature contained in the Bible and of the sweep and perspective of God's progressive revelation of Himself in this literature and in the life that it records.

At the same time the Uniform Lesson system is limited to material chosen from the Bible; and the schools using these lessons have tended to conceive their function in terms of instruction merely. The result of the first of these limitations is that pupils studying these lessons gain no understanding of such vitally important matters as the history of the Christian Church; the place of Christianity and Christian leaders in mediaeval and modern history; the comparison of Christianity with other religions; the development and present opportunity of Christian missions; the Christian approach to the social problems and movements of the world today; even the everyday problems of personal morality and social justice. It is tragic that the public schools should omit these matters; and then that the schools upon which the churches have relied to teach religion should neglect them as well, limiting themselves simply to the interpretation of scattered Biblical narratives. How, in this situation, can children learn to understand and appreciate Christianity as a living religion? The argument is not that less time and study should be given to the Bible; we need more and better teaching of the Bible than this system makes possible. But the curriculum of religious education should be far richer than this, and should be centered more definitely about the developing problems, choices and experiences of children as they live and move in the world of today. So only can the young be fitted to understand and to do God's will in these days of world-wide missionary effort, of vast and complex social problems, and of a possible social regeneration that may bring the world measurably nearer to the Kingdom of God.

The result of the Sunday schools' policy of instruction merely, to the neglect of the essential place of activity in all sound educational method, as well as in all true religious development, has been that there has sprung up, within and about the churches, a multitude of other organizations for the training of children and young people in wholesome social living and in the attitudes, habits and group activities associated

with various forms of Christian service. Boy's clubs and girls' clubs of various sorts, societies of Christian Endeavor and other young people's societies, temperance societies, Boys' Brigades, Boy Scouts, Girl Scouts, Campfire Girls, Knights of King Arthur, King's Daughters, mission-study groups and missionary societies of various ages—the list might be multiplied almost indefinitely. In many churches these organizations operate more or less independently, without relation to the Sunday school, and with policies and programs determined by their district, state and national affiliations rather than by their place within the local church's educational system. There is duplication, overlapping and competition, on the one hand, and on the other, failure to provide fully for all ages and sexes. Worst of all, there is the educational inefficiency involved in a situation which leaves instruction and activity sundered—the Sunday school with a program of instruction unapplied in the group life of its pupils, and the other organizations with programs of activity unrelated to the instruction which their members are receiving week after week in the Sunday school.

With the opening of the present Century the Protestant churches began to awake to the danger involved in the omission of religion by otherwise competent public schools, and the throwing of the burden of religious education upon educationally incompetent Sunday schools. In 1903 the Religious Education Association was organized, with the declared purpose "to inspire the educational forces of our country with the religious ideal, to inspire the religious forces of our country with the educational ideal, and to keep before the public mind the ideal of religious education and the sense of its need and value." In 1908, after years of criticism and agitation, the International Sunday School Association authorized the Lesson Committee to construct and issue a graded series of Sunday school lessons, with distinct material for each year of the pupil's school life. In 1910 the Sunday School Council of Evangelical Denominations was organized, marking the more definite assumption by the several denominations of responsibility for the educational work of their Sunday schools and for the training of teachers. In 1920 a reorganization of the old International Sunday School Association was begun whereby it was merged with the newer Sunday School Council. The body thus created, bearing the name of the International Council of Religious Education, is the recognized agency of the Protestant churches for cooperative effort in the field of the religious education of children and youth. In 1920, moreover, the International Sunday School Lesson Committee decided to move as rapidly as possible toward the issuance of graded lessons only. Beginning with 1924 it is putting this policy into effect by substituting for the Uniform Lessons, for children under twelve years of age, graded lessons of two types—graded by years and graded by three-year age-groups.

These dates and items represent but a few outstanding factors in a movement greater far than any single organization or group of organizations. The fact is that the Protestant churches of America have

begun to experience a genuine educational revival. Thousand of Sunday schools in all parts of the country have been graded, have broadened their vision and enriched their curriculum. In many communities week-day schools of religion have been established, either by single churches or by the cooperative effort of the Protestant churches. These week-day schools meet sometimes once, sometimes five times a week and make possible a larger amount of religious training for our children. The Daily Vacation Bible Schools held in many churches during the summer season serve this same purpose. Problems of curriculum, methods and organization are being studied in an experimental and scientific way. New buildings are being erected for their schools by the more progressive churches, designed with a view to their educational utility and furnished with adequate material equipment. Classes for the training of teachers are maintained by most churches; and community training schools are multiplying. Thousands of teachers and prospective teachers of religion gather for one to six weeks of training in summer schools conducted by the denominations and by other organizations. Many of the larger churches are employing paid teachers of religion and directors of religious education. Courses in religious education have been organized and professorships of religious education established in colleges and theological seminaries, so that young men who are now entering the Christian ministry are being trained not simply to preach and to care for a parish, but to direct the educational work of a church.

All of this means that a new type of church school is being developed —a church school for the teaching of religion, maintained by the local church or a group of neighboring churches, for children whose education in other respects is provided for in the public schools. These newer church schools are graded in the same way as the public schools; they provide for the religious education of children through activity as well as through instruction; and their schedule includes week-day as well as Sunday hours.

There are over 180,000 Sunday schools in the United States, with an enrollment of 20,000,000 pupils. About one-half of these schools use graded lessons in whole or in part; and one-half still use nothing other than the Uniform Lesson system. A rapidly growing number of schools of the former group are being transformed by incorporation into the wider and richer educational program to which the term "the church school" is applied.

The present movement for the organization of church schools is frankly experimental. It is meeting much success; but no one yet knows just what form of organization, or what scheme of curriculum, is best. Many are being tried.

It seems clear, however, that the curriculum of the church school should be experiential in character, and its program of organization inclusive. This principle may best be expounded, doubtless, in terms of Professor Dewey's theory of the school, referred to in a former sec-

tion of this report. He holds, we remember, that the school should be, not so much a place in which to read about experiences, as a place where children may have experiences. It should be a fellowship of young folk, living and working together, under the leadership of a teacher; a fellowship within which children may have experiences of discovery, perplexity, problem-solving, initiative, cooperation, responsibility, self-control, obedience to truth, and the like, and may develop desirable qualities of mind and heart and will by being afforded opportunity and stimulus to exercise these qualities.

Whatever we may think with respect to the possibility of the public schools' realization of such a theory of their function, this theory is clearly suggestive and helpful with respect to the church school. The church school should be, not so much a place where children may learn something or other about religion, as a place where they may experience religion. It should be a fellowship of children associated in Christian living, under the leadership of the Church, and consequently growing in Christian experiences and acquiring Christian habits, attitudes, motives, ideals and beliefs.

The curriculum of the church school should therefore be pupil-centered, rather than material-centered, as Sunday school lessons have too often been. Instead of starting with a given body of material, and asking the question at what ages we may most profitably teach the different sections of this material, a truer method of curriculum-making starts with the children. It asks what are the opportunities, problems and experiences that are normal at each stage of developing childhood; and it undertakes so to order the situations into which it brings children and the material which it makes accessible to them, as to help them meet these opportunities, solve these problems and have these experiences.

The church school, so conceived, is inclusive. It cannot be confined merely to the Sunday hour, or to the type of effort which the Sunday school has ordinarily represented. Its curriculum embodies more than instruction; it includes the experience of worship, the experiences of fellowship, of giving, of cooperation, of service—indeed, the whole range of experiences that enter normally into the development of Christian life and character. And so the church school will include, as an organic part of its program and organization, all lesser clubs, societies and groups which the church maintains for the Christian education of its children and young people. The church school is another name for the church itself, undertaking, with a consciously educative purpose, to make its own life and experience available to oncoming generations.

In the face of this emphasis upon church schools, it must not be forgotten that the moral and religious education of children depends very largely upon the life of the family of which they are members. The whole work of education can never be accomplished by schools, whether public schools or church schools, however wisely these may be planned and administered. The family in its home life has the child first, and

the impressions which he then receives serve as background, foundation and apperceptive basis for all subsequent education; it has the child, moreover, in his most impressionable years, and educates him by methods of constant contact and association, with influences all the more vital because they are for the most part indirect and unnoticed. Horace Bushnell held that the first three years of a child's life are more important as a general fact, in their bearing upon education and character, than all the years of discipline that may come afterward.

The influence of family life are of especial importance in their bearing upon the growing character of the child. Here is a little group of old and young, mature and immature, living together in mutual affection, placing personal values first, constrained by the manifold contacts of their common life each to have regard for the things of the other, always giving and receiving service, with the opportunities for helpfulness, unselfishness, and even self-sacrifice, so constant as to make these a matter of course,—what finer soil for the virtues, what better training ground for character, could there be? We may well doubt whether this moral function of the family could ever be fulfilled by any other institution. Schools may take over the larger part of the education of children; and the state may exercise supervision and control in many matters that, under simpler conditions of life, were left to the parent. The life of the school and the service of the state, moreover, can do much to bring out the sturdier virtues and to train the character of the young. But these must deal with children in large groups and in relatively cold and impersonal ways. They can never beget and train the inner emotional springs of the moral life as the family does in its atmosphere of personal affection, love, and loyalty. Were there no family, the state would doubtless be obliged to invent some such small social groupings as might be expected, in some measure, to fulfill its function in this respect. Public institutions do something of the sort when they adopt the policy of house or cottage dormitories; colleges, when they permit the organization of fraternities. But no substitute that has yet been tried or imagined can take the place, morally, of a real home, or compensate for the loss of father and mother and the lack of genuine family life.

There is an essential relation, moreover, between Christianity and the institution of the family. The Christian religion universalizes the relations of family life. Jesus' teachings concerning God as well as concerning human duty, are based upon these relations. God, he tells us, is our Father; and we are all brethren. Our understanding of these teachings depends upon the quality of our own family life. It is the privilege and responsibility of the parent to interpret God to his children in terms of his own character, and so to direct the spirit of his family that it may fitly serve as the type for all good social living. A Christian family is one which, established in the Christian convictions of the parents, seeks so to express these convictions in its spirit and practice that its children may grow up to be children of God.

Changing conditions are rendering family life more difficult. The social and economic changes consequent upon the industrial revolution, the transfer of industry from homes to factories and offices, the massing of the population in cities, the increased mobility due to the development of systems of transportation and communication, the specialization of all sorts of work and the consequent commercialization of life, together with the changing status of woman, involve changes in the character of the home, and confront the family with new and perplexing problems.

The family is under fire today. The traditional attack of socialism upon the family has been based upon the idea that it is an outgrowth of the principle of private property. The present attack upon family life has assumed a more subtle and insidious form, and is more widespread than conscious adherence to any type of socialism. This attack is associated with the rising current of feminism and the development of the so-called new psychology; and it is based upon a changed attitude toward sex which insists upon regarding the field of sex relations as a range for the assertion of individual freedom and the satisfaction of individual desire rather than the field of the most sacred of human affections and most creative of human responsibilities.

The Christian Church is vitally interested in maintaining the integrity of the family as a social institution in adjustment to and in control of the new conditions of modern life. It may best do this if it keeps clear its convictions respecting the necessity of the family as an agency of moral and religious education. The family began because there were children to be cared for and taught. It must continue for the same reason. The Christian Church, following its Master, should place the child in the midst. It is for the sake of the child that the family exists. It is not merely to enjoy one another that a man and woman are joined in marriage, but that they may undertake the creative responsibility of parenthood. The physical begetting of the child's body is but the beginning of the education of the child's soul. The Church must consistently maintain the point of view of Christian parenthood as the only sound basis for a discussion of sex relations, and it must find in the maintenance and enrichment of Christian family life one of its most fundamental problems and opportunities.

IV. The Church and Higher Education

Most of the colleges of America have been founded by the churches or by Christian people who have had a distinct religious purpose. A pamphlet entitled "New England's First Fruits," published in London in 1643, states the motive which led the Puritans immediately to the establishment of schools and a college: "After God had carried us safe to New England and we had builded our houses, provided the necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity,

dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." The motives for higher education have widened, yet the churches have continued, throughout the nearly three centuries that have since elapsed, to render notable service by the establishment of colleges wherever the need was manifest. The contribution of the churches to higher education has been more effective and permanent than their service to elementary and secondary education. It is a contribution, moreover, that has often been sacrificial, for churches have given out of their poverty that colleges might be maintained in frontier communities; and it has usually been self-forgetting, for the churches have sought to minister, through these institutions, not merely to their own interests, but to the general welfare.

Each of the nine colleges established in the colonial period avowed a distinct religious purpose; and but one (that at Philadelphia which in time became the University of Pennsylvania) was undenominational. Of the 246 colleges founded by the close of the year 1860, only 17 were state institutions. Since 1860 the number of state colleges and universities maintained by public funds has greatly increased, and the relative influence of these institutions has grown. There are now 670 colleges and universities in the United States. These may be divided into three distinct groups: (a) colleges and universities in direct relation with religious bodies, and in varying measure under their control, 506; (b) colleges and universities privately endowed and controlled, many of which have a religious origin and history, and still maintain sympathetic relationship with the churches, 62; (c) state colleges and universities maintained by public funds, 102.

A degree of secularization has marked the development of all three of these types of institution throughout the last half century. This is due to the causes which have brought about the secularization of education in general—notably, to the heterogeneous character of the population and to the presence in these institutions of students drawn from groups which differ widely in religious beliefs and practices. The development of the sciences and arts, moreover, and the progress of invention and discovery have overcrowded the curriculum of the colleges and universities with new subjects, and have induced specialization in education as in other fields. The faculties, even of the colleges of liberal arts, have been organized into distinct departments, each with a more or less narrow, sharply-defined special field. There has been little time or inclination for courses dealing with the meaning of life as a whole; and the elective system, whereby students choose the courses which engage their interest, has permitted all varieties of combination. On the whole, doubtless, there is less of definite, direct, conscious religious influence and content in the curriculum and life of American colleges today than there was two generations ago.

Certain problems with respect to the place of religion in the curriculum and corporate life of the institution are common to all three types of college and university.

One of these problems is that of the moral life of the students. To what degree shall the moral welfare of the students body be guarded by rules and restrictions, or shall all oversight be rejected as paternalistic? Practically all of the colleges and universities of America make definite provision for the moral guidance and welfare of their students, although institutions differ in the degree to which this oversight is embodied in rules and restrictions devised by the faculty. Self-government among the students is developed to an encouraging degree. In some institutions the responsibility of the students for the government of their own life finds expression in definite organizations recognized by the faculty as cooperating bodies; in other institutions there is less of formal organization, but a strongly developed sense of honour and an effective public opinion within the student body.

Another problem is that of the place of religious worship in the corporate life of the institution. Shall there be required attendance at daily chapel or at Sunday services, or shall this be left to the free choice of the individual student? Shall there be a college church, or shall students be expected to affiliate with the churches of their choice in the community in which the college is placed? While institutions differ widely in their provision for chapel and church services, some such provision finds a place in the life of practically all of the colleges and universities of the United States. In some, attendance at both daily and Sunday services is voluntary; in many institutions, on the other hand, attendance at the daily chapel service is required of undergraduates. There is a distinct tendency toward the maintenance of a Sunday service especially for students in the college chapel, as contrasted with the reliance simply upon the services of worship maintained by the local churches. Yet the danger is recognized of thus loosening the bonds that unite the student to his church, and in one form or another the affiliation of students with the local churches of the college community is encouraged, and many denominations are making special provision through college pastors to minister more effectively to the moral and religious life of their student members.

Religion is better provided for in the curriculum of the college and university, in general, than in the curricula of the elementary and secondary schools. Traditionally, religion, or subjects closely associated with it, always had a place in the college curriculum. Courses in Evidences of Christianity, Natural Theology, and the like, were general. In the comparative secularization of the colleges which was characteristic of the last quarter of the Nineteenth Century, these courses for the most part disappeared. More recently there has been a movement among the colleges toward the organization of distinct departments of Biblical Literature, Religion, or Religious Education. Many institutions, moreover, are seeking to teach religion, not simply as one subject among others, but as a principle which undergirds and contributes to the integration of the entire curriculum. An interesting development in some colleges is the requirement that students take, in their freshman

or sophomore year, what may be termed an orientation course, related to the curriculum as a whole in somewhat the same way that the course in theological propaedeutic was formerly related to the curriculum of a theological seminary. This course, which in some institutions bears the title of Contemporary Civilization, is designed to help the student find his bearings and gain some appreciation of the relations of the various subjects to one another and to human life as a whole. It necessarily raises questions with respect to the meanings and values of life and brings the student face to face with problems of morality and religion.

Various religious activities, moreover, have a large place in the life of American colleges and universites as an extra-curriculum, voluntary interest of students. The vast majority of the students in these institutions come from Christian homes, and claim membership in, or affilliation with, the churches. Colleges have reported as high as 96 per cent. of their students as claiming church affiliation; and it is not unusual even for a state university to report 70 or 80 per cent. of its students as church adherents. Even in several states where Catholic immigration has reduced the proportion of Protestants to as low as 37 per cent. of the total population, no less than 75 per cent. of the college and university students come from this part of the population. It is natural, therefore, that these students should express their religious convictions in voluntary ways, and that, in one form or another, religion should constitute one of their extra-curriculum interests. The Y. M. C. A., the Y. W. C. A., the Student Volunteer Movement, and other national organizations, have rendered effective service as instruments of this voluntary religious interest; and there are many local organizations serving like ends, in the various colleges and universities. In the first decade of the Nineteenth Century, the work of the American Board of Commissioners for Foreign Missions began in an extra-curriculum prayer-meeting of students at Williams College; and in the Twentieth Century we find college students maintaining a Yale-in-China, an Oberlin-in-China and a hundred like enterprises. The work of home missions in America has depended largely upon the interest of such students as those who made up the Illinois Band and the Iowa Band. Today we find students maintaining a Hope Mission for down-and-outers in a great city, teaching English to classes of immigrants, and serving as scoutmasters and church school teachers. The assumption by college students of responsibility for their own religious and philanthropic organizations, and the directing of their religious impulses into objective channels of service, are among the brightest features of student life in this country.

The personal character and religious faith of the members of the faculty go farther, perhaps, than any other single factor to determine the moral and religious influence of a college or university. This is not so much because students emulate their preceptors as because the attitudes and beliefs of a teacher are reflected in incidental references

and allusions, and in the total perspective of his teaching. He becomes to the student an authority, whether he will or not, at every point where his subject touches upon religion. He is set to teach the truth; and the truth is not simply the bare facts in a special field, but the total perspective in which these facts are set. It is natural, therefore, that qualifications of character and religious influence should be considered, as well as qualifications of scholarship and teaching ability, in the choice of members of faculties. This is true of American colleges and universities rather generally. It is possible, of course, to administer this principle with undue narrowness and sectarianism; but this is not characteristic of most institutions.

Each of the three types of institutions has distinct problems of its own, with respect to the place of religion in its curriculum and corporate life.

The college or university controlled by a church is fortunate, usually, in the Christian purpose which underlies its work, and in the Christian environment with which it surrounds its students. It must be careful to maintain the freedom of its faculty to teach the truth, unbiased by sectarian considerations; and it must undertake not simply to mold its students to the traditions of a group, but to afford to them the emancipating influences of a larger vision and fellowship.

The college or university which is privately endowed and controlled by a self-perpetuating corporation is fortunate in its freedom. Many such colleges maintain relations of sympathy and cooperation, not only with the churches with which they have close historical association, but with the churches generally. There is a significant example of a college (Carleton, in Minnesota) founded by Congregationalists but independently controlled, as all Congregational colleges are, which has not only maintained the friendship and commanded the continued support of the Congregational churches, but has recently been adopted, without change of charter or loss of Congregational interest by the general bodies of the Baptist and Episcopal churches of the state in which it is located. It is possible, on the other hand, for the independent college to lose touch with religious forces, and even to lose its own soul of devotion to the higher values of life. It is possible, again, for such an institution to fail to maintain contact with the developing life of democracy, and to become aristocratic. It is possible, too, that the self-perpetuating corporation of the independent college may govern the institution in the interest of a class, or may unduly limit the freedom of its professors to teach the truth as they understand it, without there being recourse of appeal to a larger body responsible for the policies of the institution.

The college or university maintained by the state and supported by taxation has an organic connection with the public school system, and must meet the needs of a democratic society. There is a multiplicity of demands upon the resources of these institutions, with a tendency toward over-emphasis upon utilitarian values; and they are over-

crowded with students. They share the limitation of the public schools with respect to the teaching of religion. The churches are succeeding, however, in cooperating more effectively with the higher public institutions in the interest of the religious welfare of their students than with the elementary and secondary public schools. Promising experiments are those whereby religious Foundations are being established, and cooperating Schools of Religion maintained by the churches, in connection with some of the larger state universities. It is possible that the problem of the cooperation of Church and State in the interest of education, without abridging the freedom of either or infringing upon their separation, may first be worked out upon the level of the college rather than upon that of the elementary or secondary schools.

V. The Church Training Its Ministers

We have seen that dread of an illiterate ministry was one of the motives that led the citizens of Massachusetts Bay to establish Harvard College. Throughout the Eighteenth Century, young men preparing for the ministry were trained in the colleges, most of which, like Harvard, had been founded with this purpose in view, or by private study under the direction of an eminent preacher like the Rev. Joseph Bellamy of Bethlehem, Connecticut, who is said to have trained more than one hundred candidates for ordination. In the early Nineteenth Century theological seminaries began to be organized as distinct professional schools. There are now 131 Protestant theological seminaries in the United States, with an aggregate enrollment of about 10,000 students. In June, 1922, 880 men graduated from these institutions with the B. D. degree, and 675 with diplomas or certificates. At the same time 600 men were graduated from the Roman Catholic seminaries into the priesthood of that Church.

The central importance of the theological seminary in the Church's educational work is so obvious as to need no comment. The character of a church depends, more than on any other one factor, upon the character of the men who, as leaders of worship, preachers, pastors, parish administrators, directors of religious education, and interpreters of the meaning and mission of Christianity, constitute its spiritual leaders. And the quality of their leadership depends largely upon the breadth, thoroughness and spirit of their training. The truth is, however, that no part of the educational work of the churches of America is more difficult to describe than this. It is in theological education, naturally, that the lines of denominational division are most sharply drawn. Each denomination, wishing to perpetuate the truth as it sees it, and to fit men for future service within its own organization, tends in training these men to emphasize strongly the distinctive beliefs and practices which separate it from other denominations. In no phase of American education, therefore, is there more lack of agreement than here. There is wide variation both of theory and of practice with respect to the aims, methods and content of the theological curriculum.

Of the 131 Protestant seminaries, 120 are denominational and 11 are in no way controlled by a denomination. The seminaries of the latter group enroll one-fifth of the aggregate student enrollment of all the seminaries.

Most of the better theological seminaries are professional schools of graduate standing—that is, they require college graduation as a prerequisite for admission. This requirement is not administered in rigid fashion, however, and mature students may be admitted to most institutions on examination or by special vote of the faculty, even though they lack a college degree. Other seminaries require but two years of college work as a prerequisite for entrance; some only a high school education; and some adhere to no definite scholastic standards for admission. In general, the movement is toward recognition of the desirability of college graduation as a qualification for entrance upon theological study. In practically all seminaries three years of study are required for the B. D. degree or the theological diploma.

With the exception of the problems centering about a larger measure of unity and cooperation, the outstanding problems of the theological seminaries are those that concern the curriculum. To the traditional subjects of the Biblical languages and literature, theology, church history, homiletics and liturgics, there have been added in recent years a wealth of new subjects dealing with the application of Christian principles to the life of today, and with various phases of the minister's practical responsibility and service. Such subjects are pressing into the curriculum as the psychology of religion, the principles of religious education, personal and public evangelism, home and foreign missions, Christian ethics, sociology, labor problems and the principles of Christian philanthropy. As a result, the curriculum of the more progressive seminaries is overcrowded, while there is considerable discontent with the position of those which still cling to the older subjects only. As yet, no fully satisfactory solution has been found for the problem thus created. In some institutions students are required to attend so many recitations per week that it is difficult for them to secure enough time to read and study in thorough, unhurried fashion; in others, under an elective system, the choice between competing courses is left so largely to the student that many neglect certain subjects, and fail to secure the fundamental, well-rounded training which the seminary should afford. A few seminaries have lengthened the course to four years, either by actual requirement, or as a matter of practice, in that many of the stronger students choose to remain for an additional year of post-graduate study.

The Institute of Social and Religious Research recently undertook a survey of the theological seminaries of the United States and Canada, the results of which were published in 1924 under the title "Theological Education in America." The most urgent need revealed by the facts thus brought together is the need for a thorough rethinking of the whole problem of theological education with a view to a reorganization of

the curricula of the seminaries. It seems probable that such a reorganization should be along lines determined by the various functions of ministerial service; and that the selection of materials for the curriculum should be with a view to their use and value in the fulfillment of these functions. There is doubtless a danger, in such functional reorganization, of conceiving the seminaries as mere training schools for certain activities—nothing but "priest-factories," as one university professor irreverently put it—to the neglect of their function as schools which should educate men capable of thinking for themselves and of exercising intellectual leadership as well as moral and spiritual leadership in the communities which they serve. But with due care and proper insight this danger can be avoided. In the elementary and secondary schools, in the colleges and other professional schools, the growing wealth of knowledge and complexity of life have forced teachers to a reconsideration, in functional terms, of the educational value of the materials available for their curricula. Such reconsideration must take place whenever there are significant additions to the world's store of knowledge and experience. In the fields which constitute the especial interest of the Church there has been remarkable growth of knowledge and experience throughout the past few generations. To deny the present need of a reconsideration and possible reorganization of the theological curriculum would be to deny the witness of the Spirit in the life of today.

At one point, especially, the theological seminaries have failed to avail themselves of principles of educational method which the experience of other schools has shown to be of great value. They fail generally to make adequate provisions for their students to learn by doing. It is true that most seminary students support themselves, in whole or in part, at least after the first year of their theological course, by serving as pastors of smaller churches in the vicinity of the seminary, teaching in church schools, or serving as Scout masters, leaders of boys' clubs or residents in social settlements. Yet most seminaries fail to make an educational use of the activities in which students are thus engaged. These activities not only afford to students opportunities to use the truths which they learn from books, and to apply the principles discussed in the class room, but place them in situations within which problems arise which may quicken and motivate the whole of their theological education. It may indeed be possible to reorganize the curriculum, not only with a view to the functions which the young minister is in future to exercise, but with a view to the active functions which he is fulfilling while a student. Such a reorganization would give place in theological education to methods analogous to those of apprenticeship systems in industrial education, or the clinic and the hospital internship in medical education. A few seminaries, notably Union Theological Seminary in New York and the Divinity School of the University of Chicago, have begun to organize the field work of their students along these lines. There is room here for wise and

courageous experimentation. It would seem at least to be feasible in all seminaries to organize seminars of practice wherein students might discuss the problems arising in their field work under the leadership of their major professors.

It is perhaps not desirable that all theological seminaries should be of the same type. There are obvious advantages in the situation of the theological seminary in a large city, where its students can get a first-hand acquaintance with the problems of urban churches; but there are like advantages in the sequestered situation of other seminaries whose students can without distraction devote themselves to study, and can learn by serving as student pastors of rural parishes. There is much to be said in favor of the large seminary, which undertakes to train not only preachers and pastors, but missionaries for home and foreign fields, directors of religious education, social service workers, Y. M. C. A. officers, and teachers of religion in secondary schools, colleges and universities; but not all seminaries can be of this type, and there is much to be said also in favor of the smaller institution which centers its energies upon the training of preachers and pastors.

Without prejudice to their primary function as training schools for ministers, the theological seminaries of the United States have rendered great service to education through the multitude of their graduates who have taught in the schools and colleges. It was long a tradition that the presidents of American colleges should be clergymen; and it is yet true that many college presidents and professors, and head masters and teachers in secondary schools, have had a theological training. In one hundred years Yale Divinity School gave to America 112 college and university presidents and more than 500 members of college and university faculties, besides more than 3,000 ministers.

The seminaries occupy a position of strategic importance in the movement toward Christian unity and the cooperation of the churches. It depends upon them, humanly speaking, whether the ministers of the next generation will be jealous ecclesiastical partisans or men willing to enter into cooperative relations with brethren whose denominational heritage differs from their own. In spite of the present confusion of theological education, there are clear signs that the seminaries are moving in the direction of larger Christian fellowship rather than toward the further division and disintegration of Christian forces. Among these signs are:

the fact that a growing number of schools serve more than one denomination. The charter of Union Theological Seminary provides that "equal privileges of admission and instruction, with all the advantages of the institution, should be allowed to students of every denomination of Christians." Its student body in 1923-4 included members of 36 different denominations. A like universality of service characterizes most of the group of seminaries which are not controlled by a denomination; and even in certain denominational seminaries there is a small but growing number of students from other communions:

the fact, further, that many members of the theological faculties are men whose scholarship is recognized generally, rather than within the bounds merely of their own denomination. This has always been true of certain teachers of the Biblical languages and literature and of church history. It is true now as well, of many of the men who are developing the newer subjects of the seminary curriculum. Many professors of missions, of religious education, and of social service are recognized as authorities in their fields quite without regard to their particular denominational affiliation:

Another fact, associated with this, is the migration of students. The European custom whereby a student attends not one, but several universities, seeking the courses and the teachers of his choice, has never become rooted in American college and university life. The nearest approach to this custom is to be found in the theological seminaries today. Each year a certain number of theological students migrate from seminary to seminary in quest of work in special fields or with particular men. The proposal has been made that the seminaries might make better use of their resources by undertaking a degree of specialization. In that case not every seminary would attempt to maintain a strong mission department for example, or a department for the technical training of directors of religious education; and students would be encouraged to go for this work to those seminaries which are specializing in these fields:

the final fact looking in the direction of a larger Christian fellowship is the movement toward the affiliation of the seminaries with the universities. Some of the stronger seminaries are organic parts of a university, constituting its professional school of training for the Christian ministry on a parity with its professional schools of law and medicine. Other strong seminaries situated in the neighborhood of universities have entered into more or less close affiliation with them, and in some cases an exchange of credits is provided for. The number of courses thus thrown open to the seminary students is greatly increased, and a stimulating contact with the life of the larger institution is secured; while the seminary, in its turn, is able to contribute a valuable element to the university's program.

That research is one of the functions of a seminary is generally acknowledged. It is promoted not only by the work of individual professors, but by the establishment in some of the larger seminaries of graduate departments. The graduate schools of some of the universities, moreover, have departments of Religion, Religious Education, and Biblical Literature, and confer the degrees of M.A. and Ph.D. for meritorious work in these fields., which are closely related to the work of the seminary.

VI. The Church and Public Opinion

The Church's educational function is not limited to the young; it extends to the more mature. And it is concerned not only with individuals, but with the ideas, motives, and behavior of social groups.

Public opinion is more than a name for the collective opinions, independently formed, of individuals. The fact is that no individual is quite independent. The relation of the individual to the group is organic. The group is made up of individuals; but the individual's habits, beliefs and ideals are determined, in part, by the life of the groups of which he is a member. St. Paul recognized this fact; modern social psychology is discovering the laws of human nature which establish the truth of his conviction that we are members one of another.

In any social order, therefore, the Church will seek to educate men, not merely through direct teaching, but through the indirect influence of all those forces of the physical and social environment which have bearing upon the development of intelligence and character. If it were to rely upon direct teaching only, the Church would fail utterly to reach those who do not attend its worship or care for its ministries; and it would find itself blocked and hindered continually, in the case even of those who come directly under its influence, by the inertia and negative suggestions of pagan *mores* and non-Christian public opinion.

In a social order which possesses a political structure like that of the United States, it is especially important that the Church should conceive its educational function in the widest terms; and that it should make use of all legitimate methods to create and sustain an enlightened, effective and true public opinion upon all matters that lie within the range of its interest. The democratic organization of the American government is designed to make public opinion effective; and "in proportion," as Washington put it in the memorable words already quoted, "as the structure of a government gives force to public opinion, it is essential that public opinion be enlightened." Moreover, the complete separation of Church and State in this country deprives the Church of all measures of coercion, renders it dependent upon its power to convince men who are quite free to dissent from its views or refuse its ministries, and confronts it with actual multitudes of folk who are indifferent to its appeal.

The agencies which determine public opinion are as wide and varied as the means of human communication, or even as the ways of human behavior. The chance allusions of oral speech and written correspondence have an effect far beyond their intention. The public press, the drama and motion picture, telegraph, telephone and radio, and the various forms of art and literature, have gained tremendously in power within the past few years. And there is always the silent influence of the *mores*—no less powerful today than in the simpler life of more primitive times.

The situation is greatly complicated by the fact that advertising has become not only an art, but a sort of science. The development of psychology has afforded a better understanding of the laws of human nature, and a larger control of the means whereby men are influenced. This has resulted, under pressure of war conditions, in the

current attribution of a new and somewhat sinister meaning to the word "propaganda," and in the wide prevalence of the sometimes blatant, sometimes insidious, but always one-sided assault upon the minds of men which we have come to associate with this term. And too generally it is assumed that the only way to meet propaganda is to organize counter-propaganda.

The Church undertakes to meet propaganda with the truth. The Church's sole interest in any public question is to learn the facts, and upon the basis of the facts, evaluated in the light of the principles of the Gospel of Christ, to discover the truth—for the truth alone can make men free.

The cessation of duelling and the abolition of public lotteries are instances of the creation of a new public opinion, for which the churches were largely responsible. With respect to slavery, the churches, unhappily, were divided; but they contributed greatly to the development of public opinion on both sides. The most significant example in American history of the slow, steady, permanent transformation of public opinion is with respect to the prohibition of the liquor traffic. Little more than a century ago, the drinking of liquor was a feature of all social occasions; at even the ordination of a minister, quantities of strong drink were consumed. The passage of the Eighteenth Amendment to the Constitution of the United States, whereby the manufacture and sale of intoxicating liquor is prohibited, is the result of a long process of education of the public mind in which the public schools, the Sunday schools, the churches, and business organizations had a share, as well as the temperance organizations which came into existence for the specific purpose of combatting the liquor evil. Without waiting for the amendment to the national Constitution, thirty-three states of the Union had adopted the policy of prohibition, and in other states so many counties and towns had voted to prohibit the liquor traffic as a matter of local option that before the amendment went into effect, 90 per cent. of the territory of the United States, containing 68 per cent. of the population, was legally dry, either by state or local enactment. It is significant that the tidal wave of public sentiment which brought about this result began twenty years after the movement in the late 80's, which made temperance instruction compulsory in the public schools of the various states. When the boys and girls to whom the public schools had taught the facts concerning alcohol grew to responsible manhood and womanhood, they resolved to put an end to its dominance.

The Church in America, as in other lands, faces a great many problems which can be solved only in the light of the principles of the Gospel of Christ, but with respect to which the precise application of these principles is not immediately clear—problems of economic justice and industrial welfare; problems arising out of the relations of the races; problems of personal and social morality, especially with respect to the relations of the sexes; problems touching the mutual bearings

of individual and corporate responsibility; problems of national policy and international relations. Where the relevant facts are clearly determined and known, with respect to any of these problems, it is the Church's duty to accept these facts, to interpret them in the light of Christian principles, to give clear public expression to its convictions, and to undertake definitely to contribute its share to the education of public opinion. Where the facts are not clearly known, and especially where there is distrust of the agencies, whereby public opinion is being determined, and reason to believe that the truth is being concealed or perverted, consciously or unconsciously, in the interest of a class, or for the purpose of propaganda, it is the Church's duty to do all that it can to learn the facts, to the point even of undertaking definite investigations, if it can stimulate no other responsible agency to do so. In the fulfillment of all such functions the Church must exercise the most scrupulous care to be no less thorough in investigation, catholic in spirit and single-minded in its search for and devotion to the truth than its high purpose demands. Too often those who speak in the name of religion have thrown themselves open to the reproach of inadequate knowledge, hasty generalization and doctrinaire deliverances.

The Church has no miraculous means of learning facts; the sincerity of its purpose will not prevent it from falling into error. It must, in its investigations, follow the rules of evidence which guide honest minds always and anywhere. It must not be prejudiced by its hopes or fears, likes or dislikes. But when the facts in any situation are discovered, the Church has a sure basis, in the principles of Jesus, for the interpretation of these facts and the determination of the truth. What judgment would He render? What, in the light of His principles and motives, ought we to do? What changes in these facts does the fulfillment of His purpose for the world demand? In thousands of American churches questions such as these, in their application to social, economic, and industrial facts, are being discussed not only by ministers in the pulpit, but by laymen and laywomen in adult classes, discussion groups, midweek meetings and men's clubs. A number of churches have adopted the Forum idea and invite speakers representing a wide range of interest and experience to present their views freely as a basis for subsequent discussion.

The Church most surely influences public opinion by living the truth while speaking the truth in love. Its appeals from pulpit and press accomplish little if they be not incarnate in the lives of those who profess the name of Christ. When preaching and practice conflict, it is practice that wins. In no way can pagan *mores* be so effectively transformed as by the leavening powers of Christian *mores*.

The Christian education of public opinion depends in part upon the local church, in part upon the organized effort of denominational societies and boards, and in part upon interdenominational cooperation. The world is beginning to see the possibilities of the last of these

methods. There was a time, not so long ago, when practically the whole task of educating public opinion upon the basis of Christian principles was left to the local church, with the assistance of religious books, tracts, and church papers. The growing complexity of the problems involved in the social, economic, and industrial order has led more recently to the organization, by most denominations, of Boards or Departments of Social Service, Public Morals, Temperance, Rural Welfare and the like. It is becoming increasingly clear that these denominational departments cannot render their full service to the churches which they represent, except by measures of cooperation which will, to some degree, pool their resources and make possible greater competence in research, more breadth of vision and depth of insight, and more prestige in relation to other forces that influence public opinion.

Such considerations as these have led the Federal Council of the Churches of Christ in America during recent years to give increasing attention to developing plans for expressing in a more commanding way the mind of the churches with reference to great public issues, in which Christian principles are at stake. A Department of Research and Education has been established, designed to serve the various churches as a common agency for securing the data which they all alike need, to make this material available for the use of all, and to secure a more united impact on the public mind. An Information Service is published every week, which presents careful analyses of contemporary social, industrial, economic and international problems. This service goes to a steadily enlarging list of subscribers among ministers, social workers, Y. M. C. A. and Y. W. C. A. secretaries and laymen. It is also sent to the religious press, and its more important articles are often released to the daily press as well.

Two or three illustrations of the way in which the material thus brought together by the Department of Research is used may help to make clear the significance of this program of cooperation in influencing public opinion along certain lines. After the facts with regard to the continuance of the twelve-hour day in industry, especially in the manufacture of steel, had been carefully secured, a public statement was issued, setting forth the moral issues in such a clear light that it was published in almost every important newspaper in the country. The effect of this step was increased manifold by securing the joint action of the National Catholic Welfare Conference and the Central Conference of American Rabbis. Within a few weeks thereafter, the greatest steel organization in the world announced that, in response to the demand of public opinion, it was taking steps toward the abolition of the twelve-hour day.

A second illustration has to do with the problem of race relations in the United States, with especial reference to the lynching evil. During the past three years, the churches, through the Federal Council, have been carrying on a special effort against lynching. From 1885

until 1922, there had been an average of over one hundred lynchings per year in the United States. During the last two years, this number has fallen markedly, until in 1924 there were only sixteen lynchings. Into the producing of this result many other factors than the interest of the churches entered, but it is generally agreed that the contribution made by the churches was a significant one.

A third illustration concerns the efforts of the churches for the entrance of the United States into the World Court. As the culmination of a steady program of popular education on this subject, the Federal Council of the Churches presented its point of view in an extended hearing before the Foreign Relations Committee of the United States Senate, at which the official resolutions of the various denominations in the country were presented at the same time by their representatives.

In this way, and by similar conferences with the Department of State, the concern of the churches was expressed in a way which made it clear that the issue was one in which not simply small Christian groups, but practically the entire Christian forces of the country were involved.

What has been done is only a slight beginning in what needs to be done, but is sufficient to indicate possibilities of great Christian achievement when the churches definitely set themselves to work together in discovering the facts with regard to our social life and in holding them up to the light of Christian teaching.

The fact is that the greatest weakness of the Church with respect to the education of public opinion lies in its division into denominations and sects, each with a separate mind of its own. It is impossible for non-cooperating, even disagreeing churches to command the attention and respect of the public press, the theatres and motion picture shows, the chambers of commerce, and the various organizations of business men and workmen, to say nothing of the legislative and administrative officers of the State. If the Christian ideal of life is to be understood in these bewildering days, and is to be presented effectively and convincingly to the public, the churches must get together. They must think together that they may reach a common mind; and they must act together to express their common conviction. When this takes place, there need be no fear that the public press will refuse to cooperate with Christian forces, or that public places of amusement will fail to take account of the new temper of the public mind. For instance several daily papers in the United States have always insisted on telling the truth about plays that were being given at the cost of very lucrative advertising. Several theatres in New York for a year or so refused admittance to the dramatic editor of "Life", our leading humorous paper, because he insisted on telling the truth. At this writing there is a movement in New York City for banishing the salacious plays from the theatre and a jury selected from a panel of 300 citizens is being set up to censor any suspected play that may be on the stage. Without exception the daily papers have stood squarely behind this movement for a clean theatre. These

instances could be multiplied and they all point to the fact that the public press is willing to cooperate with the Christian forces whenever those forces bring any real united action against questionable amusements of any sort. The churches of America have made a good beginning at such cooperation, chiefly through the work of the Federal Council of the Churches of Christ in America; but they have a long way yet to go.

VII. The Church and International Education

"We are members one of another"—nations as well as individuals. Even the selfish can no longer doubt that. The past decade has revealed with arresting clearness the fact of the increasing interdependence of the human race under the conditions of modern communication and transportation, commerce and industry.

There stands revealed, too, the fact that the common enemy of all mankind is war. More terrible than the demons and principalities of darkness that our ancestors strove against, harder to conquer than the forces of nature itself, which have so largely yielded to man's understanding and control, now appears the devil that dwells within man himself, our human readiness to strike and to hate. For war, as the world is now equipped to conduct war, means the suicide of civilization.

War, it has well been said, is a state of mind. It results from habits of thinking and feeling, from attitudes of expectation and preparedness, when something happens to fire the resentment of a people. The way to prevent war, therefore, is to change these habits and attitudes. One of the surest ways to accomplish these results is by process of education and the Church has not only the opportunity but the obligation resting upon it to direct intelligently and effectively these processes.

The American School Peace League was organized in 1908 with the avowed purpose "to promote through the schools and the educational public of America the interests of international justice and fraternity." To emphasize more positively the constructive responsibilities of citizenship in view of the changed world situation, the name of this organization was changed in 1919 to the American School Citizenship League. Its aim was stated as three-fold: "To define the meaning of American citizenship; to stimulate the teaching of American citizenship in the schools of the United States; to cooperate with educational agencies in foreign countries for the promotion of international understanding through the simultaneous training of the coming generations of all nations to recognize the efficiency of peaceful agreements in regulating the constantly increasing relations among the States in the world."

In the furtherance of these aims the League has published a comprehensive, graded "Course in Citizenship and Patriotism", which emphasizes the constructive ideals of goodwill and cooperation. It undertakes to develop the spirit of these ideals from the first year of school life

through the widening relationships of the child, acting as a member of the home, school, town or city, state, nation, and finally as a member of the world family. The Secretary of the League reports that each year has registered a larger use of this book in the American public schools, and that the book has been sent to many organizations and individuals in Europe, Asia and South America in response to appeals for information on the teaching of citizenship and international relations.

The League has also published "An American Citizenship Course in United States History", which consists of a series of five books prepared for the elementary schools. The aim of this course, as stated by the Secretary of the League, is "to teach the social, economic, and political development of the nation, and to show the relations of these three lines of activities to similar lines of activities in other countries of the world. The Course leads pupils to make correct measurements of human values; to see that the problems of developing the resources of the United States, of extending industries, of developing education, and of working out the unique experiment of a federated nation have been solved by the representatives of different nations imbued with the American spirit of liberty and justice; to understand that the life of the Union has been intertwined with world movements, and that in the future our country is destined to play a larger part than before in the councils of world affairs; and to realize that the economic and moral welfare of our country is consistent with the welfare of humanity, and that this demands uninterrupted cooperation among the nations, and the reign of reason and justice founded upon international good-will."

The League has in view also the preparation of a course in geography which will recognize that the great aim in teaching geography should be to make peoples more intelligent about each other, and that through geography the social conditions and the national ideals of peoples should be taught. It has promoted the annual observance of Peace Day, now called International Goodwill Day, in the public schools. This day, which commemorates the opening of the first Hague Peace Conference, was appointed by the United States Commissioner of Education in 1906, as a day on which the children of America should, through suitable celebrations, be made conscious of their place in the international fellowship of the peoples of the world. The League has offered annual prizes for the best essays by members of the senior classes of the high schools and normal schools of the United States, upon subjects concerned with citizenship and international relations; and these contests have been thrown open, in recent years, to the students of all countries. It has undertaken to further mutual understanding by encouraging a system of correspondence whereby the school children of America write letters to children of their own age in other countries and receive letters from them.

The public schools of America are still far, however, from accomplishing all that they can and should accomplish toward the development of international goodwill. Admirable as is the work of the

American School Citizenship League, such an organization inevitably appears to children as a sort of extra-curriculum interest. More than this, there is needed a more effective motivation of the curriculum as a whole in the interest of world-brotherhood, and a reshaping of curriculum materials and methods with a view to the promotion of a truer understanding of the facts of history and a better appreciation of the kinship of the peoples and races.

Recent studies of the textbooks used in our schools show that many of these yet reflect those habits of thought and feeling which, in all generations, have fostered the disposition to resort to war. Textbooks of history generally devote too large a proportion of their space to politics, diplomacy and wars, even to the details of battles and campaigns, and too little to the constructive victories of peace. The result is that war is idealized, and that children get the impression that the years during which the nation was at peace were years of relative inactivity and stagnation. Some of these books tend to identify patriotism with mere national pride or with jingoism; and they slight, misconstrue or even treat unfairly the history of other nations. Textbooks in geography, again, dwell too exclusively upon physical conditions, political boundaries and commercial products, to the neglect of the life of the people who inhabit the lands; or if this is described, throw into too bold relief those differences in social custom which make people of another heritage than our own seem odd and queer.

There is danger, also, of propaganda in the schools. Every organization devoted to a cause is eager, naturally, to use the schools to further its purposes; and school boards and administrative officers must continually refuse to countenance some new propagandistic scheme. Militaristic organizations, however, so readily don the cloak of patriotism that it is often hard to draw the line between those elements of their program which deserve the recognition and cooperation of all patriotic citizens, and those elements which are unworthy because they tend to perpetuate the reign of force. Racial groups, moreover, and groups bound by sentiment to other nations, may seek recognition for the points of view which they represent, and thereby do injustice to other groups and interests. One such group has recently issued a document, demanding the discontinuance of the use in the public schools of certain textbooks in history, on the ground of their alleged distortion of facts in the interest of Anglo-American friendship.

Yet unquestionably the total trend of public education in America is toward increasing and more vital provision for the development, through the curriculum and life of the schools, of that type of citizenship which seeks to understand other peoples, to manifest good will toward them, and to cooperate with them where this is practicable. The best evidence is to be found in the attitude of the teachers. The National Education Association was deeply interested in the International Conference on Education, which was called, at the invitation of

the Government of the Netherlands, to meet at The Hague in September, 1914. When the outbreak of the World War prevented the meeting of this Conference, the Association voted that its annual meeting in 1915 should partake of the nature of an International Congress on Education. Invitations were duly transmitted to all governments having representatives accredited to the United States, and to the educational associations of these countries; and delegates were present from thirty nations. Again, in the summer of 1923, a World Conference on Education was held at San Francisco, attended by representatives from over fifty nations, most of whom were delegates from teachers' organizations. The purpose of the Conference, as stated in the call, was: "To afford opportunity for educators of the various nations to agree upon principles and plans for the promotion of good will and mutual understanding, which are universal in their application and which can be adopted as a definite program to be carried out in the schools throughout the world." This Conference resulted in the organization of a World Federation of National Education Associations. Its concluding resolution was: "Be it finally resolved: that the economic, social and intellectual welfare of humanity demands uninterrupted cooperation among the nations of the earth, and the reign of reason and justice founded upon international good-will; that such teaching will show the high significance of those things which enter into a true conception of civilization; and that the acceptance and promulgation of these ideals will form a sound foundation for the promotion of higher spiritual values in the schools of the world."

The development of world-friendship appears to be so natural and intrinsic a function of the church and the church school as to call for no discussion. The churches of Christ transcend and cut across national boundaries. They are the bearers of the evangel of peace on earth and good will among men. They are at liberty to accept without reservation Christ's principle of love. No organization of recent years, it would seem, is more natural or should be more effective, than the World Alliance for International Friendship through the Churches.

Yet, even in their own life, the churches have not realized the world-friendship toward which the spirit of the Master moves them. They have conceived their relations to the people of other nations in terms of foreign missions almost exclusively; and have too often conceived missions in terms analogous to conquest or colonization rather than in terms of Christian brotherhood. They have given men and money to convey the message of the Gospel to the inhabitants of other lands; and have sometimes failed to give, with men and money, the friendship of heart and will. So strange things come to pass, such as the holding in tutelage, on mission fields, of native churches which aspire to control their own affairs; the sending of rum and missionaries on the same ship to the same people; the insistence of nominally Christian governments upon their right to traffic in opium; the passing, without conference, of immigration laws which offer gratuitous insult

to a friendly nation. The churches are not directly responsible for many such things; but if they had better fulfilled their function as ambassadors of the gospel of world-brotherhood, perhaps business organizations and governments would better understand the application of Christian principles to our common life.

The development of the newer type of church school, described in an earlier section of this report, makes possible a richer and more effective program for the education of children in world-friendship. Under the older type of Sunday school organizations, little was done except to organize children into missionary societies or bands, whose activities lay quite outside of the regular series of lessons and were generally confined to the raising and giving of money to foreign missionary enterprises. Such a program conveyed little or no instruction, and even its activities were of little educational value. The present movement to organize church schools whose curriculum is pupil-centered, inclusive and founded upon activity, throughout the week days as well as on Sunday, makes it possible to afford to the experiences and enterprises of world-friendship and world-service their normal and proper place in the Christian education of children. The same materials and methods, in this field, are open to the church school as are open to the public school. While the public school has the advantage of possessing a much larger share of the child's time, the church school has the advantage of access to the full range of Christian facts and appeal to definitely Christian motives.

It is interesting to note that several denominations have introduced courses on international good will into their regular Sunday-School Quarterlies. In addition to this, special courses in international good will have been prepared by the Commission on International Justice and Good-will of the Federal Council of Churches, which have been widely use as *extra*-studies in Bible Classes and in Men's and Women's Study Groups. The various Foreign Missionary Boards have prepared courses in international good will which have been widely used by the local groups of the Missionary Societies. Fifteen years ago Dr. Josiah Strong, prepared a series of 52 lessons, one for each week in the year, on international peace, in which the whole subject was carefully surveyed and questions for discussion inserted. This was circulated by The Church Peace Union and widely used in the churches. A book of study courses on international good will has just been written by two professors in Darmtouth College for the use of study groups. At this writing the Commission on International Relationships of the National Congregational Council is preparing a course of study for the Congregational churches during the Lenten season. There are many other instances where these courses are being prepared, but these will suffice for illustration.

If Christian education is to make its full contribution to the development of world-friendship and international good will, the churches of

Christ throughout the various nations of the world must work together. The public-school teachers of the nations, we have seen, have found it desirable to organize a World Federation of National Education Associations. There is room and need for a similar international agency in the field of Christian education. Just what its form and organization should be, is a problem which this Conference may well consider. The present World's Sunday School Association is too narrow in scope. The International Missionary Council comes nearer, perhaps, to furnishing an analogue.

There are also eight or ten missionary magazines of a very high standard which are making an invaluable contribution to international goodwill through their interpretation of the peoples of other lands. The most outstanding of these magazines are as follows:

The Missionary Review of the World, The Missionary Herald, The Spirit of Missions, Missions, The Voice of Missions, The Missionary Survey, The World Call, The Moslem World, Women's Work.

There is no clearer call to Christian unity than that which comes from the childhood and youth of the world. We must not abandon our children to schemes of education that ignore religion. Can we honestly, in the name of Christ, educate them to perpetuate the overemphases upon differences that have marred the life of His Church and delayed the coming of His Kingdom?

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